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THE Protestant's Companion: OR, AN IMPARTIAL SURVEY AND COMPARISON OF THE Protestant Religion, As by Law Established, With the main Doctrines of Popery:

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Wherein is shewn,

That Popery is contrary to Scripture, Primitive Fathers and Councils; and that proved from Holy Writ, the Writings of the Ancient Fathers for several Hundred Years, and the Confession of the most Learned Papists themselves.

Whereby the Papists vain pretence to Antiquity, and their reproaching the Protestant Doctrines with Novelty, is wholly overthrown.

By a True Son of the Protestant Church of *England*, as established by Law. Gilbert Burnet

LONDON,
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ALL *Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs,* 2 Tim. 3. 16.

In vain they do worſhip me, teaching for doctrines the commandments of men, Matth. 15. 9.

---- *But from the beginning it was not ſo,* Matth. 19. 8.

Non audiatur hæc dico, hæc dicis, ſed hæc dicit dominus.

Auguſtin. de unit. Eccleſ. contr. Petil. c. 3.

Id verius quod prius, id prius quod & ab initio, ab initio quod ab Apoſtolis.

Tertullian. adverſ. Marcion. l. 4. c. 5.

Id eſſe verum quodcunque primum, id eſſe adulterinum quodcunque poſterius.

Idem adverſ. Praxeam, c. 2.

THE PREFACE TO THE Protestant Reader.

AS we have immortal Souls of infinite more value than all transient glories and sublunary advantages; so ought we both in obedience to the tender and compassionate advice of our blessed Redeemer (who purchased them with his own dear Blood,) and out of a true concern for our Eternal Welfare, to live such lives here as we may be happy hereafter. Pursuant to this excellent design, We ought

ought carefully attend to that Holy Religion we have so long professed, which teaches no Doctrines that are not agreeable to the Holy Scriptures, and to the practice of the best and purest Ages of Christianity. A Religion, which neither robs God of his Honour, nor the King of his due; a Religion, whose venerable Rites keep a just *medium* betwixt vain Popish Pomp, and Fanatical Indecency; a Religion that not only teaches us how to be good, but obliges us so to be, that is, a Religion truly Christian, and a Copy of that perfect Original which our Lord and Saviour hath left us for our direction. And therefore as nothing ought to be dearer to us; so we cannot be sufficiently thankful to his Sacred Majesty (whom God preserve) for the Gracious assurance he has

has given, that he will support it, and defend us in the profession of it. A King whose Royal Progenitors of Immortal Memory for above 100 years, have not only been the Ornaments but the Supports too of the Protestant Religion; His fam'd Grandfather King *James* Learnedly defending it by his Pen, and thereby justly meriting the glorious Title of its *Defender*; His Excellent (*a*) Father dying a Glorious Martyr, and his late dearly beloved Brother being a long time Exile for our Reformed Religion. Let us then strive to shew that we are not unworthy of so Illustrious and Valiant a Protector, by our Loyalty to him; not unworthy of such a Religion, by our conformity to its Principles, in Holiness, Sobriety and Charity, and a stedfast adherence to it, in opposi-

(*a*) For so doth *Mons. Militere*, in his Epistle to His late Majesty, confess.

tion to any other that will deſtroy that which our Church hath built upon ſo ſure a Foundation. And that we may rightly underſtand what this Religion is, and the difference betwixt that which is eſtabliſhed in our Church, and what is owned in the Church of *Rome*, I have made the following Collection; wherein is demonſtrated how contrary the Popiſh Religion is to our Church, and how inconſiſtent with Scripture, the practice of the Primitive and beſt Ages of Chriſtianity, and that prov'd, not only from the Writings of the Apoſtles, and choice Records of Antiquity, but even granted to be ſo by the moſt (*b*) learned and no leſs impartial Papiſts themſelves; which as it is the teſtimony of one Friend againſt another, is lookt upon as an undenyable Evidence.

(*b*) *Vives de Inſtrument is probab.*

Before

Before I conclude, I must admonish the Reader, that I have not rendered the Authors at large, but so quoted them, that the Learned may examine them; nor have I drawn Arguments (as usually) from them, because that would have made this Book (design'd for a Pocket-companion) to have swell'd into a great Volume; yet to make requital for that just omission, I have, at the conclusion of each Section, directed the Reader to other Writers of our Religion, which treat of that particular Controversie at large.

May then the All-wise God, by whose Divine permission thus much hath been perform'd, so bless this poor labour of his unworthy Servant, that

it may be instrumental to the good of his Church, and the confirming of all our weak Brethren in our most Holy Faith; which was the principal design of its publication.

THE

THE INTRODUCTION.

THE Church of Rome, *though she talk aloud of the Antiquity of, and an universal consent in her Doctrines, is so far from either, That therein she will be tied to no Rule, nor observe any Law, as if she would verifie that Remarque of* (1) Crantzius *upon her in another Case,* Nunc ad se omnium Ecclesiarum jura traxit Romana Ecclesia, *That she hath engrossed to her self all the priviledges or rights of other Churches. Her greatest* (2) *defendants reject the Scripture, though given forth by* (*) *Divine Inspiration, and do say it is no more to be believed, in saying it is from God, than* Mahomet's Alcoran, *&c. And good reason why,* (3) *because her Doctrines are repugnant to the Holy Scriptures. What then will she trust to? Tradition: that she equals with* (4) *the Scriptures themselves. And yet her great Annalist, Cardinal* Baronius, *who was once, as it were, a living Library, while he kept the* Vatican (5) (6) *confesseth, That he despaired to find out the truth even in those matters which true Writers have recorded: because there was nothing which remained sincere and incorrupted. This blow given*

(1) *Crantzius Metropol.* 7. 45.
(2) *Bellarmin de verbo dei, l.* 4. *c.* 4. --*Pighius Eccles. Hierarch. l.* 3. *c.* 3. *Pool de primatu Romanæ Ecclesiæ, fol.* 92.
(*) 2 Tim. 3. 16.
(3) *Concil. de stabilienda Rom. sede, p.* 6.
(4) *Concil. Trident. Sess.* 4. *decret.* 1.
(5) Dr *James* his Corruption of the Fathers, Part 4. p. 26.
(6) *Anno* 44. *Sect.* 42.

given by ſo skilful an Artiſt, daſhes all the Characters wherein the defence of Oral Tradition ſhould be legible. And, if Tradition in true Writers be ſo difficult to preſerve, how can it be expected to be ſafe from ſpurious ones, or without any Writers at all?

However, though the Papiſts do not grant, that this ruins their Tradition, I am ſure, it cuts off that definition of it, by (†) *Cardinal* Bellarmin, *who affirms, that to be a true Tradition which all former Doctors (mind that! or then will the Fathers come in for a ſhare) have ſucceſſively in their Ages acknowledged to come from the Apoſtles, and by their Doctrine or Practices have approved, and which the Univerſal Church owns as ſuch.*

(†) *Bellar. de Tradit. cap. 9.*

Moreover Bellarmin's *Definition of Tradition gives us this encouragement and liberty to try Antiquity by Fathers, Councils and Papal Decrees.*

For the Fathers, I hope, the Romaniſts, *who boaſt ſo much of their being on their party, will not refuſe to be try'd by them, when* (7) Coſter *and others make ſuch a fine flouriſh in their pretenſions to Antiquity. No, the Fathers ſhall not be Judges of the* Papiſts: *the* Romaniſts *will not be controlled by the Fathers. For Cardinal* (8) Baronius *ſaith,* The Catholick Church *(and this they would have you to believe, is their own Church; but againſt all Reaſon and Senſe)* doth not in all things follow the interpretation of the Fathers. *This is a fair but modeſt Confeſſion. But Cardinal* (9) Bellarmin *goes further,* The Writings of the Fathers *(ſaith he)* are not rules to us, nor have the Authority to bind us. *This is an* (10) *home thruſt: and yet* (11) Salmeron

(7) *Coſter Enchirid. Controverſ. cap. 2. Conſtat manifeſte, &c. Campian rat. 3 Seculis omnino quindecim, &c. & rat. 10. Teſtes res omnes.*

(8) *Baronius ad annum 34.*

(9) *Bellarmin de Concil. autorit. l. 2 c. 12. Sect. Reſpondeo.*

(10) How the Papiſts contemn and condemn the Fathers, See Dr. *James*'s Corruption of the Fathers, part 4.

(11) *Salmeron in Ep. ad Rom. cap. 5. diſp. 51. p. 468.*

is

is more incivil with those Ancient Doctors, when he saith, That the latter Doctors are sharper-sighted than they, and therefore pronounces of many of them at once, That we must not follow a multitude to deviate from the Truth. I am afraid he gave his own Church a rude blow there; for we may turn that Argument of his against the Church of Rome, *which ever and anon is pleading her great number of Professors. To which let us add, what another Romanist saith in this point. And (12) he tells you, That he believes the Pope in matters of Faith, before a thousand* Augustines, Jeroms *or* Gregories.

(12) *Corn. Muss. Episc. Bitont. in Rom. 14. p. 468.*

This indeed is plain dealing, and no mincing of the matter! But then again it is wholly opposite to their vain Pleas for Antiquity, and wholly different from the modest procedure of (13) S. Jerome, *who thinks it great rashness and irreverence, presently to charge the Antients with heresie for a few obnoxious terms; since, when they erred, they erred perhaps with a simple and honest mind, or wrote things in another sense than they were (afterwards) taken. But, if this be all the esteem the Papists have for the Ancient Doctors, then adieu to the Authority of the Fathers in the Church of* Rome.

(13) *Apolog. adv. Rufin. l. 2, p. 219. tom. 2.*

Moreover, even the Councils fare no better in the Papists hands: For it is usual in their Editions of the Councils, to have some printed with this Title, Reprobatum *(or disalloved) others* Ex parte Approbatum, (14) *accordingly as they agree or disagree with their Opinions and Interest at* Rome. *Which verifies that (15) smart censure of* Ludovicus Vives, *That* those are accounted Decrees and Councils,

(14) *Vid. Bin. not. ad 2. Concil. Constant. tom. 1. part. 1. p. 541. Item not. ad Concil. Chalced. tom. 2. par. 1. p. 410.*

(15) *Lud. Vives in Aug. de civit. Dei, l. 20. c. 36.*

which

which make for their purpoſe, and all others are no more valued by them than the meetings of ſome tatling Women in a Weaving Shop, or at the Baths.

But although they reject both Fathers and Councils, (when they are preſſed by the Proteſtants with their Authorities) yet, to take away all teſtimonies of the Fathers from us, the politick Council of Trent *ſet up their* Indices Expurgatorii, *which they referred to Pope* Pius IV. *whoſe Bull for that end bore date* March 24. 1564. *(16) And in theſe Tables they ſet down, what Books were by them forbidden, and in which to be purged, and what places ought to be left out. Thus deſign'd they, that both Fathers and Councils ſhould liſp their Language.*

(16) See Dr. *James*'s Corruption of the Scriptures, Fathers and Councils, Printed 1611. Part 4.

But, though it be contrary to that Rule, by which (17) Chriſt himſelf was willing to be tried, If I bear witneſs of my ſelf, my witneſ is not true; and contrary to all equity and the old (18) Laws, viz. *That they which are brought out of our own Houſe, ought not to be witneſſes for us; yet, ſince they have diſowned (when preſſed with ſtrength of Reaſon, and oppreſſed with Truth) the Scriptures, the Fathers and Councils, We will purſue them to their laſt fort; to wit, to the Decrees of their Popes, which they ſo much adore. If they gain-ſay theſe, then* Conclamatum eſt, *their Caſe is deſperate.*

(17) Joh. 5. 31.

(18) *Capitul. Carol. Mag. c.* 88.

Well, then it muſt be ſo; for they have rejected the Traditions of old Popes for thoſe of new ones: One would have thought, that old Friends and old Divines had been the ſureſt and ſoundeſt; but it is not ſo at Rome.

For they have ſlighted and contradicted that Decree of (19) Anacletus: *That all, who are preſent at Maſs,*

(19) *Anaclet. Epiſt. ap. Bin. Tom. 1. Part. 1. p.* 43.

Maſs, ſhall communicate; That of (20) Pope Gelaſius *of not taking the Bread alone, which (honeſt-man) he called Sacrilege; and (21) That of* Alexander 11. *of celebrating but one Maſs in one day. Which abominable practice of the* Roman *Church make good that ſaying of their own Pope (22)* Gelaſius, Quæro ab his judicium quod prætendunt ubinam poſſint agitari, an apud ipſos, ut iidem ſint inimici, teſtes & Judices? *Which ſignifies in ſhort, that they would be both Enemies, Witneſſes and Judges in their own Cauſe; as being Conſcious to themſelves of ſuch Errors as will not bear the teſt, nor can be defended without ſuch foul play. Who then can ſafely truſt the conduct of his Salvation to that Church, (of* Rome) *which refuſeth to be tried by the Word of God, by the Ancient Fathers, by General Councils, and even by the Decrees of her (pretended) Spiritual Heads?*

(20) Gelaſ. decr. de Conſec. diſt. 2. cap. 12.
(21) Binius in notis Tom. 1. part 1. p. 64.
(22) P. Gelaſ. Ep. 4.

But becauſe in the following Book I have produced the Teſtimonies of the Fathers voting againſt Popiſh Doctrines, it will not (I judge) be unneceſſary to ſubjoyn, That, although we highly eſteem and reſpect the Fathers, and eſpecially thoſe of the firſt Three hundred years after Chriſt, and make uſe of their Writings, as explaining the ſenſe of the Scriptures, and handing to us the Opinions of the Ages they liv'd in; yet we never receive any of them with the ſame reſpect and eſteem that we do the Word of God: And that with good reaſon: For though they were learned and pious men; yet they were but men, and conſequently were lyable to error as well as other men.

And herein the Advice of S. Auſtin *is to be followed, to wit, to follow* (23) *him (and ſuch as himſelf) no further than they follow Truth and Holy Scripture, which ought ſtill to be preferred before them: And yet* S. Auguſtin *was neither the worſt nor the meaneſt of thoſe Chriſtian Hero's. Thus do we reverence but do not idolize them, and only prefer the Scriptures before them; whereas the Papiſts value their late Papal Decrees before the Primitive Doctors.*

(23) Neminem velim ſic amplecti mea omnia, ut me ſequatur, niſi in eis, quibus me non errare perſpexerit: Auguſt. de perſever. Sanct. cap. 21. tom. 27. Solis eis Scripturarum libris qui jam Canonici appellantur didici hunc timorem honorem, de cæteris ut nullum eorum autorem ſcribendo aliquid erraſſe firmiſſime credam, *Auguſt.* Epiſt. 19.

Theſe things being premiſed, I ſhall renew that fivefold Challenge about the Popes Supremacy, formerly propounded by a Reverend and Learned Biſhop of our Church; which the Papiſts ought firſt to anſwer, before they can juſtly obtain what they in vain pretend to as Conſequences of that Supremacy. For, they failing to prove this, (which, I think, they will never be able to do) their Attempts in the points depending thereon muſt needs be fruitleſs and ineffectual.

The Challenge is this:

1. *Whether our Saviour before his Aſcenſion did conſtitute* S. Peter *his Vicar, and gave him a monarchical Supremacy over the Apoſtles and the whole Church?*

2. *Whether the Papiſts can prove, that* S. Peter, *while he lived, exerciſed ſuch Power and Supreme Juriſdiction, even over the Apoſtles? In ſuch Caſes as theſe,* Idem eſt non eſſe & non apparere.

3. *Whether, if* S. Peter *exerciſed any ſuch Authority, it was not temporary, and ceaſed with his Perſon, as the Apoſtleſhip did?*

4. *Whe-*

4. *Whether (if all these were true, as they are wholly the contrary) they can make it appear, That the Bishop of* Rome *was the Successor of S.* Peter, *and not the Bishop of* Antioch? *and whether ever he was at* Rome *or no?*

5. *Whether they can make it appear, That our Blessed Saviour, when on Earth, exercised such a temporal Monarchy as the Pope now challengeth?*

Confessions of the Popish Doctors in this Case.

To the first and second Queries it is Confessed by (25) *Cardinal* Cusanus, *That S.* Peter *received no more Authority (and then he could not exercise any Authority over his Fellows) than the rest of the Apostles.* (25) Cusan. de Concil. Cath. 2. 3.

To the third and fourth Queries it is Confessed by (26) Æneas Sylvius *(afterwards Pope, by then ame of* Pius II.*) That the Pope's Succession is not revealed in Scripture; and then it cannot be proved* jure divino positivo. (26) Æn. Sylvius de gestis Concil. Basil.

And by Bellarmin, (27) That neither Scripture nor Tradition *(habet)* allows *(then farewell Papal Supremacy)* That the Apostolick Seat (or Chair) was so fixed at *Rome, (which I really believe as well as he)* that it could not be taken from thence. *And then why might it not be at* Antioch *or* Jerusalem *as well as* Rome? (27) De Rom. Pont. l. 4 c. 4.

Confessed by him (28) further, That as long as the Emperors were Heathen, the Pope was subject to them in all civil Causes, (28) Idem de Pontif. l. 2. c. 29.

And

That for above One thouſand years, his (29) Judgment was not eſteemed Infallible, nor (30) his Authority above that of a General Council.

(29) Id. de Rom. Pont. l. 4. c. 2. Sect. Secunda Opinio.

(30) Idem de Concil. l. 2. cap. 13.

Where was then the exerciſe or acknowledgment of this Supremacy and Infallibility of the Popes? Was all the World a-ſleep, or ignorant ſo long of this Power which they now challenge to themſelves Jure Divino? *No, but the Pope (I warrant you) had not yet the opportunity to uſurp and challenge it, as he hath done ſince.*

To four of theſe, you ſee, they have plainly yielded: and the laſt, they can never make good, either from Scripture or Eccleſiaſtical Hiſtory. Add to theſe the Confeſſion of that Learned Papiſt, (31) Father *Barns, That allowing the Biſhop of* Rome *to have Supremacy elſewhere; yet the Pope hath no Supremacy in* Britain. Inſula autem Britanniæ gaviſa eſt olim privilegio Cyprio, ut nullius Patriarchæ Legibus ſubderetur. *And afterwards,* Videtur pacis ergô retineri debere ſine diſpendio Catholiciſmi & abſq; Schiſmatis ullius notâ. *What can the Papiſts ſay to this ſo plain an acknowledgment? But not deſigning to treat at large upon the Pope's Supremacy, I have not (as in the following ſubjects) produced the Teſtimonies of Fathers and Councils againſt this Doctrine of* Rome, *but ſhall adviſe the Reader to conſult herein Biſhop* Jewel *againſt* Harding, *Article* 4. *Archbiſhop* Bramhall's *Schiſm Guarded againſt* Will. Serjeant. *Dr.* Barrow *of the Pope's Supremacy, and the Biſhop of* Lincoln's Brutum Fulmen, *who will give him full ſatisfaction in that point.*

(31) *Barns's* Catholico-Romanus Pacificus MS. Sect. 31.

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THE

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Protestant's Companion.

SECTION I.

THE Protestant Church of *England*, our Holy Mother, admits of no other Rule for Faith and practice than the (1) Holy Scriptures, which according to (2) the Apostles are able to make us wise unto Salvation.

(1) Articles of the Church of *England* published *Ann. Dom.* 1562. for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion, *Article* 6, & 20. 2d Book of Homilies, *Hom.* 2. (2) 2 Tim. 3. 15.

The Church of *Rome* doth equal unwritten (3) Traditions with the Holy Scriptures: whom (4) some of that Church do call a nose of Wax: (5) Another, and that no less Man than a Cardinal, affirms, That the Scripture is no more to be believed in saying that it comes from God than *Mahomet*'s *Alcoran*, because that saith so too. Another (6) Cardinal saith, That the Scriptures have no authority but for the Decree of the Church; (they mean the *Roman* Church) by whom it

(3) *Concil. Trident. Sess.* 4. *Decret.* 1. (4) *Pighius Eccles. Hierarch. l.* 3. *c.* 3. (5) *Bellarmine de verbo Dei, l.* 4. *c.* 4. (6) *Pool de Primatu Romanæ Ecclesiæ, fol.* 92.

it (7) ought to be regulated, and not the Church be regulated by it: and the reason is, because (as it is (8) confess'd) that the people would easily be drawn away from observing the Church's (*i.e. Ramish*) Institutions (9), when they should perceive, That they are not contained in the Law of Christ, and that their (*i.e.* Popish) Doctrines are not only different from, but repugnant to the Holy Scriptures.

(7) *Carana Controvers.* 1. And no marvel, when another affirmeth that the Scripture hath no more authority than *Æsop*'s Fables: *V. Bailly Tract.* 1. 9. 17.

(8) *Peter Sutor* Transl. Bibl. c. 22. (9) *Consul. de Stabilienda Rom. fede*, p. 6. And though the *Papists* do cashier the publick use of the Holy Scriptures, and fly to (as they pretend) an Infallible Judge; yet are they not agreed among themselves, who that should be. These Learned *Romanists* following contend, that the priviledge of Infallibility belongs only to the whole Church militant, and neither to the Pope, nor General Council, ner to the Body of the Clergy: *Occam Dial. p.* 1. *l.* 5. *c.* 25, 29, 3.

Hence doth the Church (10) of *Rome* under severe penalties forbid the Laity the perusal of them, and thereby involves every Lay-man in the guilt of being a *Traditor*; which in the (11) first Ages of Christianity was a crime (12) next door to Apostasie. Which act doth not only imply, That the Popish Church refuseth to be try'd by the Test of God's Word, but is diametrically opposite to the practice of the Primitive Christians, as appears in the following Quotations.

(10) *Cusanus Concord. Cathol. l.* 2. *c.* 3. *Antoninus Sum. Summarum, p.* 3. *Tit.* 23. *c.* 2. §. 6. *Panormitan Decret. p.* 1. *l.* 1. *Tit. de Elect. Cap. significasti. Mirandula de fide & ordine credend. Theor.* 4.

(11) *In fine Concil. Trident. Reg.* 4. (12) Hence comes it to pass that not only the Popish Laity, but even the Priests themselves are very ignorant in the Holy Scriptures, so that once a Schoolman in the last Age, being to preach at *Paris*, where the famous *Melanchon* was his Auditor, took a Text (for want, I suppose, of a better Book) out of *Aristotle*'s Ethicks, *Sixtinus Amama Orat. de Barbarie ex Melanch.*

The

The *Romiſh* Tenet of ſlighting the Scriptures is contrary to the Word of God, *Joh.* 5. 39. 2 *Tim.* 3. 16, 17.

Contrary to the Fathers,

Clemens Romanus Epiſt. ad Corinth. p. 58, 61, 68. *Irenæus l.* 2. *c.* 47. *Idem l.* 3. *c.* 1. *&* *c.* 2. *Tertullian adv. Hermogen. c.* 23. *Clemens Alexandrinus Stromat. l.* 7. *Origen in Eſai. Hom.* 2. *Idem in Comment. in Joſh. p.* 27. *Id. Homil. in Leviticum* 9. *&* *Comment. in Matthæum p.* 220. *Cyprian Epiſt.* 74. *Euſebius adv. Sabellium l.* 2. *Conſtantinus Magnus apud Theodoret. Hiſtor. lib.* 1. *c.* 7. *Athanaſius in Orat. adv. Gentes, & de Incarn. Chriſti. Hilarius ad Conſtant. Optatus l.* 5. *de Schiſ. Donat. Baſil. de Sp. Sancto c.* 7. *Id. de verâ fide ac piâ fide Tom.* 2. *Op. Græc. Lat. p.* 386. *Id. in Ethicis Reg.* 16. *Tom.* 2. *Id. Hom.* 29. *de Trinit. Tom.* 1. *Gregor. Nyſſ. in Dial. de animâ ac Reſurrect. Hieronymus in Comment. in Eſa. cap.* 19. *Id. in Epiſt. ad Lætam. Id. adv. Helvid. Id. Præfat. Comment. in Epiſt. ad Epheſ. Chryſoſtom* 13. *Hom. in Gen. Id. Hom.* 52. *in Joh. Id. Homil.* 4. *in Lazar. Id. Hom.* 34. *in Act.* 15. *Id. Præfat. in Epiſt. ad Rom. Id. Hom.* 13. *in* 2 *Cor.* 7. *Id. Hom.* 9. *in Coloſſ.* 3. *Id. Hom.* 3. *in* 1 *Theſſal. Id. Hom.* 3. *in* 2 *Theſſal.* 2. *Id. Hom.* 8. *in Epiſt. ad Hebr. c.* 5. *Auguſtin, Epiſt.* 3. *Id. de Doctrinâ Chriſti l.* 2. *c.* 6. *&* 9. *Id. de Unitat. Eccleſ. c.* 3, 4, 5, *&* 12. *Id. Epiſt.* 157. *Id. de Bapt. c. Donat. lib.* 1. *c.* 6. *&* *l.* 2. *c.* 3. *&* 14. (That paſſage in S. *Auguſtin, Ego Evangelio non crederem, &c. contr. Ep. fundam. c.* 5. is interpreted by theſe Learned Papiſts following, To be meant of the Primitive Church, and thoſe Men who ſaw and heard our Bleſſed Sa-

viour, and not that the Fathers ſhould be of more authority than the Scriptures: *Joh. Gerſon de vitâ Sp. Lect. 2. Hic aperitur modus, &c. Joh. Driedo de Eccl. Script. & Dogm. l. 4. c. 4. & Th. Wald. Doctrinal. l. 2. c. 21. Sufficiat univerſali Eccleſiæ pro preconio poteſtatis ſuæ moderna, &c.* who is very ſmart upon ſuch as held the contrary) *Idem Epiſt. 48. Tom. 2. & Epiſt. 19. Cyril Alex. l. 7. adv. Julian. Theodoret Dial. 2. Id. Qu. 45. in Geneſ. Theophilus Alexand. in 2 Paſch. Homil. Cyril. Hieroſ. Cat. 4. Vincentius Lirinenſis contra Hæreſ. cap. 2. & c. 41. Juſtus Orgelitanus in c. 4. Cantic. Gregorius Magnus in Ezekiel. l. 1. Hom. 9. Tom. 2. Id. Moral. l. 8. c. 8. Id. in Cant. c. 5. Id. Moral. l. 16. c. 17. Tom. 1. Id. l. 4. Ep. 40. ad Theod. Medic. Tom. 2. Id. Epiſt. ad Leand. c. 4. Præfat. in Job. Tom. 1.*

That the Holy Scriptures could not be corrupted, but thoſe corruptions would have been diſcover'd: See *Auguſtin de utilit. credendi, c. 3. & Id. c. Fauſtum l. 11. c. 2.* and Confeſs'd by *Bellarmin*, That the Scriptures could not be corrupted, but thoſe Corruptions would be diſcovered by Catholicks, *de V. D. l. 2. c. 7.*

Conſult in this point Biſhop *Jewel*'s Treatiſe of the Holy Scriptures (who in his excellent Apology handles all the main points in Controverſie betwixt us and the Church of *Rome*) and Article 15. againſt *Harding*. Dr. *Stillingfleet*'s Rational Account of the Grounds of Proteſtant Religion, reprinted in 1681, *Part* 1. *c.* 7, 8, 9. *Chillingworth*'s Religion of the Proteſtants a ſafe way to Salvation, *Part* 1. *Chap.* 2. Lively Oracles by the Author (as it's ſaid) of the Whole Duty of Man.

SECT.

SECT. II.

WE receive no other Books of Scripture for (13) Canonical (in the Church of *England*) than (14) such as of whose authority there was never any doubt in the Church.

(13) Artic. 6.
(14) *Concil. Trident. Sess* 4.

The Church of *Rome* doth make the Books commonly call'd *Apocrypha* of equal authority with those of the *Old* and *New Testament*; which neither the (15) *Jews*, (to (16) whom were committed the Oracles of God) nor the Primitive Church, nor (17) any General Council, nor any Doctor in the Ages succeeding, till about 120 years ago, in the Council of *Trent*, nor the (18) *Greek* Church to this day, did ever receive as Canonical.

(15) Witness the two Learned *Jews*, *Philo Judæus* (*apud Euseb. de Præparat. Evangel. l.* 8.) and *Josephus*; (*apud Euseb. Histor. Eccles. l.* 3. *c.* 9. *alias* 10.) and this is fully confessed by *Bellarmine de Verbo Dei, l.* 1. *c.* 10.

(16) Rom. 3. 2.

(17) As for the third pretended Council of *Carthage*; alledged by some Papists. S. *Austin*, who was one of the chief therein, votes in this point for the Doctrine of our Church, *de Civitate Dei, l.* 17. *c. ult. & alibi.* And though they pretend that the Book of *Baruch* (held by us as Apocryphal) was declared Canonical in the Council of *Florence*; yet did *Driedo* afterwards deny it to be so, *De Dogm. Eccles. l.* 1. *c.* 4. which neither would have done if the Church Catholick had declared the *Apocrypha* Canonical.

(18) *Rycaut*'s Present State of the *Greek* Church, *pag.* 372.

Apocrypha receiv'd as Canonical by the *Papists*, is Contrary to the Fathers,

Melito apud Euseb. Histor. Eccles. l. 4. *c.* 25. *& Græc.* 26. *Origen in Psal.* 1. *Athanasius Epist.* 39. *in* 2 *Tom. Oper. & Synops. Sacr. Scriptur. Hilarius in Prol. Explanat. in Psalmos. Cyril Hierosol. in Catech.* 4. *de Sacrâ Scripturâ. Concil. Laodic. Canon.* 59. *Epiphanius Hæres.* 8. *contr. Epicur. & Heres.* 76. *contra Anomæos & lib. de mens. & pond.*

Basil. in Philocal. c. 3. Gregor. Nazianzen de veris & genuinis libris S. Scripturæ divinitus inspiratæ in libro Carminum Δέχνυς. *Amphilochius in Epist. ad Seleucum inter Canonicas Epistolas à Balsamone not at. p.* 1082. *Gr. Lat. Hieronymus in Prol. Galeato, sive Præfat. in lib. Regum. Ruffinus in Symbol. Apostol. Sect.* 35, 36. *Junilius Africanus de part. divinæ legis l.* 1. *c.* 3. *Tom.* 6. *Bibl. patr. part.* 2. *Colon.* 1618. *Gregorius Magnus Moral. l.* 19. *c.* 17. *& Occam.* (who liv'd above 700 after *Gregory*, *viz.* about *Anno Dom.* 1320) explains *Gregory*'s Judgment, that *Judith*, *Tobias*, the *Maccabees*, *Ecclesiasticus*, and the Book of *Wisdom* are not to be receiv'd for the confirmation of Faith, *Dial.* part. 3. Tract. 1. *l.* 3. *c.* 16.

Confessed

By Cardinal *Cajetan*, who liv'd but Eleven years before the Council of *Trent*, That the Apocryphal Books are not Canonical, *in libro Esther sub finem--- Et in hoc loco terminamus, &c.* And afterwards, *Nam ad Hieronymi limam (scil. in Prol. Galeato*, where he owns no Books for Canonical, but such as ws receive in that sense) *reducenda sunt tam verba Conciliorum quàm Doctorum.*

(19) *Catharin. Opisc. de Script. Canonicis. Quod autem Apostoli, &c.*

(20) *Stapleton de autoritat. S. Script. l.* 2. *c.* 4. § 14.---*Sapientiam Ecclesiasticum, &c.*

Confessed by (19) *Catharine* (who was in the Council of *Trent*) and by (20) *Stapleton*, who liv'd after *Catharine*, That the Apostles never received nor confirmed the *Apocrypha*. And this will quite ruine their Cause, when we have produced (21) *Bellarmin* confessing, That the Church hath

(21) *Bellarmin de Verbo Dei, c.* 10. *Itaque fatemur Ecclesiam nullo modo posse facere librum Canonicum de non Canonico, nec contra.*

no power to make a Book Canonical, which was not so before.

Consult the Learned Bishop *Cosin*'s Scholastical History of the Scripture-Canon, upon this Subject.

SECT. III.

WE Worship the only (22) God, as we are taught to believe in him, and (23) none other.

The Church of *Rome* (24) enjoyns those that live in its Communion to pray to their fellow Creatures (who (25) know not our thoughts and necessities) to Hero's and Saints (of whom they feign so many ridiculous Stories) and to the Blessed (26) Virgin, to whom they use such abominable expressions. Yea (27) a great Cardinal doth not blush to say, That *it is not absurd, that holy men be called Redeemers after a sort.*

(22) Article 1.–2. Book of Homilies, *Hom.* 2.

(23) Artic. 22.

(24) *Concil. Trid. Sess.* 25. *& Bulla Pii* 4.

(25) 1 *Cor.* 2. 11. compared with *Isai.* 63. 16. *S. Augustin* saith, That the Souls of the dead are there, where they see not all things, which are done or happen to people, in this life, *Augustin de cura pro mortuis, c.* 13.

(26) *Brev. Rom. Antw.* 1663. *p.* 984.

(27) *Bellarmin de Indulgentiis c.* 4. *sub finem.*

Invocation of Saints or Angels is
Contrary to Scripture,

Matth. 11. 27, 28. * *Joh.* 6. 37, *&* 14. 13. *&* 16, 23, 24. *Acts* 10. 25, 26. *&* 14. 13, 14, 15. *Rom.* 8. 27. *Ephes.* 3. 20. *Col.* 2. 18. 1 *Tim.* 2. 5. 1 *Joh.* 2. 1, 2.

And

Contrary to the Fathers, who, tho' they might sometimes use Rhetorical Apostrophe's and Poetical flourishes, are far from the Popish Tenet of *Invocation.*

* To win them by the expressions of his kindness, and to hold them fast bound to his Service by the testimonies and declarations of his goodness, saith *Peter Chrysol.* Serm. 147.

Fathers

Fathers against this Doctrine,

Ignatius in Epist. ad Philadelph. Justin Martyr, Apol. 2. Theophilus Antiochenus ad Autolycum, l. 1. Irenæus, l. 2. c. 57. Origen c. Celsum, l. 5. p. 233, & 236. Concil. Laodicenum, Can. 35. Ambrose de obit. Theodos. Id. de interpellat. l. 3. c. 12. Id in (28) Rom. 1. Tom. 5. p. 174. Jerome To. 7. in Prov. c. 2. Augustin de civit. Dei, l. 8. c. 27. l. 9. c. 15. & c. 23. l. 10. c. 1. l. 20. c. 10. l. 22. c. 10. Id. l. 2. de visit. infirm. Id. Confess. l. 10. c. 42. Theodoret in 2, & 3. Coloss. Dracontius Poetic. Hexameron.

(28) *Bellarmin* alledgeth in particular this Comment upon the *Romans* to be S. *Ambrose's*, see *Crocus in Censura Scriptorum vet. p.* 153.

Confessed

(29) *Dominic. Bannes in secunda secundæ, Qu.* 1. *Art.* 10. *Orationes ad Sanctos esse faciendas, venerandasque esse imagines, neq; etiam expresse nec involute Scripturæ docent.*

By some of the most (29) Learned *Papists*, That it is a Doctrine, neither expressly nor covertly contained in the Scripture.

(30) *Spalatensis* confesseth, That Religious Invocation of Saints is Heathenism, and meer civil Invocation of them (tho' not so bad, yet) dangerous. (31) Cardinal *Perron* confesseth, That there are no footsteps of it, either in the Scriptures or in the Fathers before the first four General Councils; none of which were call'd till 320 years after our Saviour's Incarnation. *Bellarmin* (32) con-

Other *Papists* say, That there is neither precept nor example for it in Scripture: and they give reasons for it; for the *Old Testament*, because the Fathers were not yet admitted to the beatifical Vision; and for the *New Testament*, because that the Apostles were Men of such piety and humility, that they would not admit of it themselves, and therefore mentioned it not in their Writings; and withal, because in the beginning of Christianity there would have been a suspicion, that they had only changed the names of the Heathen Deities, and retain'd the same kind of Worship. *Eckius in Enchirid. c.* 5. *Salmeron in* 1 *Tim.* 2. *disp.* 8. *Peres. de Tradit. p.* 3. (30) *Spalatensis often. err.* (31) *Beatit. Sanctorum. l.* 1. *c* 8. *Sect. ult.* (32) *Sancti. l.* 1. *c.* 18.

fesseth,

feſſeth, That Invocation of Saints was not ſo much begun by any Law as by Cuſtom. This is to the purpoſe! But yet further, *Wicelius* (33) ſaith, That the Invocation of Saints is to be caſt out of the Church, becauſe it aſcribes God's Honour and Attributes to his Creatures, and derogates from the Office and Glory of Chriſt, by making Saints Mediators and Interceſſors.

(33) *Via Regia de Invocat. Sanct.*

What Proteſtant could have oppoſed this vain Doctrine with greater ſtrength of Reaſon and Argument than theſe *Papiſts* have done?

Truth will Conquer.

The *Romiſh* Church (34) likewiſe obliges all thoſe in its Communion, to Worſhip Images, (the Idolatrous practice of the Heathen World) and that with the ſame (35) worſhip which is given to him whoſe Image it is (and that, I think, is far enough); ſo that the Worſhip may be terminated in the Image (36). If this be not Idolatry, I know not what can be ſuch! And yet, that nothing might be wanting in their Worſhip, to make up the meaſure of iniquity, They deny (37) That God alone is to be worſhipped. I ſuppoſe, they mean, he muſt have ſharers with him in that Honour; for otherwiſe it cannot be ſence: I am ſure, however, it is Blaſphemy.

(34) *Concil. Trident. Seſſ. 25. Bulla Pii 4. ſuper forma Juramenti ad calcem Concil. Trid. Bellarmin de Imag. l. 2.*

(35) *Azorius, l. 9. Inſtit. mor. c. 6. Art. 3. Cajetan. in Thom. Part. 3. Qu. 25. Art. 3. Gregory de Valentia Tom. 3. diſp. 6. Qu. 11. punct. 6. Coſter Enchirid. p. 438.*

(36) *Bellarmin de Imag. l. 2. c. 21. prop. 1.* (37) *Index Expurgatorius in indice librorum expurgatorum, p. 39. dele — Solus Deus adorandus.* *Madri. 1612.*

Image

Image Worship is
Contrary to Scripture,

Exod 20. 4, 5. Hence do the *Papists* often leave the Second Commandment out of their Catechisms, as in *Vaux*'s *Catechism*, *Ledesma*'s *Catechism*, & *Officium B. Mariæ*, *Pii* 5. *Pont. jussu editum Antwerp. A. D.* 1590.

That
the Second Commandment was meant of, and designed against Images and Idols, the following Fathers and Doctors do attest:

Justin Martyr Dial. cum Tryph. p. 321. *Tertullian de Idol. c.* 3, 4. & *Id. c. Marcion l.* 2. *c.* 22. *de spect. c.* 23. *Clemens Alexand. stro. l.* 3. *p.* 441. *Origen c. Celsum l.* 4. *p.* 182. & *l.* 7. *p.* 375. *Id. in Exod. Hom.* 8. *Athanasius in Synops. Nazianzen in vers. de decal. Ambrose* & *Jerome in Ephes. c.* 6. *Augustin Ep.* 119. *c.* 11. *Procopius* & *Rupertus in Exod. c.* 20.

Contrary to Scripture,

Lev. 26. 1. *Deut.* 4. 15, 16. & 5. 7, 8, 9. *Isa.* 40. 18, 19, 20. *Micah* 5. 13. *Matt.* 4. 10. *Joh.* 5. 21. *Rev.* 19. 10.

Contrary to the Fathers,

Justin Martyr Apol. 2. *p.* 65, 66. *Theophilus Antiochenus ad Autolycum l.* 1. *p.* 77, & 110. *Clemens Alexandrinus strom. l.* 6. & *in parænetico. Tertullian adv. Hermogen. init. Minutius Felix p.* 33. who saith, *Cruces nec colimus nec optamus. Origen c. Celsum l.* 7, & 8. The Council of *Eliberis* in *Spain*, at *An. D.* 310. *Can.* 36. *Lactantius lib.* 2. *cap. de Orig. error. dubium non est*, &c.

Optatus

Optatus l. 3. Epiphanius Epist. ad Joh. Hieros. Augustin de morib. Ecclesiæ Cath. l. 1. c. 34. & de fide & symbolo c. 7. & Id. contr. Adimant. c. 13. & Id. Tom. 3. de consens. Evangel. l. 1. c. 10. Id. de civit. Dei l. 9. c. 15. Fulgentius ad Donatum. Gregorius Mag. l. 9. Epist. 9. Imagines adorare omnibus modis devita.

Moreover the (38) Church of *Rome* would oblige us to adore the Consecrated Host, (or Bread in the Sacrament of the Lord's Supper) and with the same Worship which is due to the true God. Which by the (39) Confession of some of their Learned Men is an Idolatry (if (40) Transubstantiation cannot be made out, which if it can, we ought no more to believe our own Eyes) more stupid than the sottish Heathens were guilty of. Though this practice is so far from being Ancient, That elevation of the Host, accompanied with the ringing of a Bell at the consecration thereof (that all who heard it, might kneel and joyn their hands in adoring the Host) was instituted but about *An. Dom.* 1240. (41)

(38) *Concil. Trident. Sess.* 13.

(39) *Coster Enchirid. Controv. c. 8. de Euch. p. 308. & Fisher c. Oecolampadium l. 1. c. 2.*

(40) That the Apparitions, which as the *Papists* pretend, have appear'd upon the Altar, instead of the Sacrament, may, and have been the Illusions of the Devil; is Confessed by two Learned Schoolmen; *viz. Alexander de Hales, sent. 4. Qu. 11. & Biel* 51. Lect. upon the Canon of the Mass.

(41) *Naucler. ad An.* 1240. *Krantz. sex. l. 8. c. 10.*

The Fathers were so far from worshipping the Host, that some of them are sharp in reproving those, who reserved the Reliques of it; as appears by

Clement's Epistle to S. *James*, *Origen in Levit. Hom.* 5. and by the 11*th.* Council at *Toledo*, *c.* 14. And in *Jerusalem* they us'd to burn the remainders thereof, *Hesychius in Levit. l. 2. c. 8.*

Concerning Invocation of Saints, Angels, *&c.* ſee Archbiſhop *Laud*'s excellent Book againſt Jeſuit *Fiſher*, ſo much commended by King *Charles* I. Dr. *Stillingfleet*'s *Rational Account of the Grounds of Proteſtant Religion*, &c. *Part* 3. *Ch.* 3. Dr. *Stillingfl.* Diſcourſe concerning the Idolatry practiſed in the Ch. of *Rome*, *c.* 2. Biſhop *Taylor*'s Diſſwaſive from Popery, *Part.* 1. *Ch.* 2. *Sect.* 9. *F. White* againſt Jeſuit *Fiſher*, *pag.* 289. Dr. *Brevent*'s *Saul* and *Samuel* at *Endor*. Biſhop of *Linſoln*'s Letter to Mr. *Evelyn*.

Concerning Image-worſhip and the Adoration of the Hoſt, ſee Biſhop *Jewel*'s Article 14 againſt *Harding*. Archbiſhop *Laud* againſt Jeſuit *Fiſher*. Dr. *Stillingfleet*'s Diſcourſe concerning the Idolatry practiſed in the Church of *Rome*, and his Defence of it. His Rational Account of the Grounds of Proteſtant Religion, *Part.* 3. *Chap.* 3. Biſhop *Taylor*'s Diſſwaſive from Popery, *Ed.* 3. *C.* 1. *Sect.* 8, 9. *Ch.* 2. *Sect.* 12. *Monſieur de Rodon*'s Funeral of the Maſs, *c.* 5.

Confeſſed

By theſe Learned Popiſh Doctors hereafter mentioned, That the making of Images was prohibited in the old Law, and not to be found in Scripture.

Aquinas 3. *Sent. Diſt.* 9. *Q.* 2. *ad.* 1. *Prohibitum eſt. Alexander Hales*, *p.* 3. *Q.* 30. *m.* 3. *ar.* 3. *Albertus* 3. *d.* 9. *ar.* 4. *Bonaventure* 3. *d.* 9. *Marſilius* 3. *q.* 8. *ar.* 2. *Rich. media villa* 3. *d.* 9. *Q.* 2. *Gerſon compend. tr.* 2. *d.* 10. *Præcept. Abulenſis Exod.* 20. *Q.* 39. *Et Dominic. Bannes in* 2*a.* 2*æ. Qu.* 1. *art.* 10.

That

That the Fathers condemn'd Image-worship is Confess'd by *Polydore Virgil de Invent. l. 6. c.* 13. where he saith, *Sed teste Hieronymo omnes ferè veteres sancti Patres* (speaking of Images) *damnabant ob metum Idololatriæ.* For fear of Idolatry. And by *Cassander, Consult. d. Imag. Quantum veteris initio Ecclesiæ ab omni imaginum adoratione abhorruêrunt, declarat unus Origenes.*

And

That for the first four Ages after Christ, there was little or no use of Images in the Temples or Oratories of the Christians is

Confess'd

By *Petavius, Dogmat. Theol. To.* 5. *l.* 15. *c.* 13. *S.* 3. *c.* 14. *S.* 8.

SECT. IV.

OUR Church contends for and embraces that faith, which was (42) once delivered to the Saints, and admits and professes that same, which all true Christians have made the badge of their Holy Profession, which (43) is briefly comprehended in the Apostles Creed, and explain'd in those others call'd the *Nicene* and *Athanasian*, which may be prov'd by the Scriptures, and have been approved by the Universal Church, by the Decrees of the first General Councils and Writings of the Fathers. The Popish Church, especially that part of it which is called the Court of *Rome*, obtrudes and imposes new Articles of Faith,

(42) Jude 3.

(43) Articles, and *Jewel's* Apology.

making (44) the Biſhop of *Rome* the Infallible Judge and Arbitrator of all Doctrines, enjoyning an implicit faith and blind obedience to his Dictates; wherein we muſt renounce (45) our very Reaſon: ſo that (46) if he call that white which we ſee to be black, we are to ſay ſo; ſince he hath (as (47) they ſay) the power of making new Creeds,

(44) *Bellar. de Eccleſ. l.* 3.
(45) *M. Creſſe* in his Appendix *c.* 7. *Sect.* 8. ſaith, That the Wits and Judgments of Catholicks (he means Papiſts) is to renounce their Judgment and depoſe their own wit. I will make no Applicarion, let the Reader do it himſelf.

Contrary to Scripture,
Gal. 1. 8, 9.

(46) *Exercitia Spiritualia Ign. Loyolæ, Toloſæ* 1593. *p.* 173. *Reg.* 1. (47) *Turrecremata ſummæ de Eccleſia* l. 2. *c.* 103. *Petrus de Ancorano de Hæret. n.* 2. *Auguſtinus Triumphus de Ancona, p.* 59. *a.* 1. *&* *art.* 2. And this knack of making new Creeds is very agreeable to that fancy of *Salmeron, Non omnibus omnia dedit Deus, ut quælibet ætas ſuis gaudeat veritatibus, quas prior ætas ignoravit, Diſ.* 57. *in Ep. ad Rom.*

Contrary to
S. *Auguſtin de Unit. Eccleſ. contr. Epiſt. Petil. c.* 3. and all the Fathers who ſhew an eſteem for the Scripture.

Confeſs'd
By Cardinal *Bellarmine*, That till above a thouſand years after Chriſt, the (48) Popes Judgment was not eſteemed Infallible, nor his (49) Authority above that of a General Council; much leſs then is it above that of the Holy Scriptures.

(48) *Bellar. de Rom. Pontif. l.* 4. *c.* 2. *Sect. Secunda opinio.*
(49) *Id. de Concil. lib.* 2. *c.* 13.

Hence muſt it neceſſarily follow, That it is a new Article of the Creed, to believe that the Pope can make new Creeds.

Conſult Dr. *Stillingfleet*'s Diſcourſe concerning the Idolatry practiſed in the Church of *Rome*, *Chap.* 4.

SECT.

SECT. V.

OUR Church useth the same (50) Sacraments, which our Saviour Christ left in his (51) Church and no other, to wit, Baptism and the Lord's Supper; which both the (52) Laity and the Clergy in our Communion receive intire without mutilation, according to our Blessed Saviour's Institution (53), the practice of the Apostles, and of the *Latin* Church for (54) fourteen hundred years after our Saviour's Incarnation, and of the (55) *Greek* Church in the last Age; if not until this day.

(50) Article 25.
(51) Mat. 28. 19. Luk. 22. 19, 20.
(52) Article 30.
(53) Mat. 26. 27. 1 Cor. 11. 26, 27, 28.
(54) *Concil. Constantiense Anno Dom.* 1414. *Sess.* 13.
(55) *Apud Greek* Patriarch

Chytræ. de Statu Eccl. Orient. Primum Patriar. Resp. p. 149, *&c.* The *Hieremias*'s Letter to the *Tubing* Divines, bearing date *May* 15. 1576.

The Church of *Rome* doth not only clog its members with the number of (56) seven Sacraments; (which precise number of Sacraments was not held for Catholick, even in the *Roman* Church, till above a thousand years after Christ, and therefore far from Primitive Christianity) but deprives the Laity (57) of the Cup in the Eucharist, contrary to our Saviour's Institution: which is at once the highest presumption, and withal not one degree remov'd from Sacriledge.

(56) *Concil. Trident. Sess.* 7.
(57) *Concil. Constant. Sess.* 13.

The

The number of Seven Sacraments
Contrary to the Fathers,

Justin Martyr, *Apol.* 2. (whom even *Bellarmine* himself confesses to have mentioned but two Sacraments, *de effect. Sacram. l.* 2. *c.* 27. *Sect. venio.*) *Tertullian adverſ. Marcion. l.* 4. *c.* 34. *& Id. de coronâ militis c.* 3. *Cyril* of *Jeruſalem* in his Catechiſms. S. *Ambroſe* in his Books *de Sacramentis*. *Auguſtin de Doctr. Chriſti, lib.* 3. *c.* 9. *Id. de Symbolo ad Catech. Tom.* 9. *Id. Epiſt.* 118. *ad Januar. Tom.* 2. *Junilius in Geneſ.*

Confeſs'd,

That *Peter Lombard*, Maſter of the Sentences (who liv'd *Anno Dom.* 1144.) was the firſt Author that mentioned the preciſe number of Seven Sacraments, and the Council of *Florence* held *Anno Dom.* 1438, was the firſt Council that determined that number.

By Cardinal *Bellarmin, de Sacram. lib.* 2. *c.* 25. and *Caſſander, Conſult. de num. Sacram.*

Communion in one kind
Contrary to Scripture,

Matt. 26. 26, 27, 28. *Luk.* 22. 19, 20. 1 *Cor.* 11. 26, 27, 28.

Contrary to the Fathers,

Dionyſius Areopagita, Eccl. (58) *Hierarch. c.* 3. (which Author I quote in the front of the Fathers, becauſe the Papiſts would have him to live in the

(58) Although ſome learned Men in our own Church will have *Apollinaris*, who liv'd in the fourth Century, to be the Author of that Book. See Dr. *Stillingfleet*'s Anſwer to *Creſſ. Apolog. c.* 2. §. 17. *p.* 133. and Dr. *Cave* in the Life of *Dionyſius Areopagita*, *p.* 73, 74.

firſt

first Age; though it is more probable that he liv'd later; albeit not so late as *Monsieur Daillé* would have him.) *Ignatius Ep. ad Philadelph. Justin Martyr, Apol. 2. in fine p. 162. Clemens Alexandrin. Stromat. l. 1. p. 94. & Id. Pædagog. l. 2. c. 2. p. 35. Tertullian de Resurrect. c. 8. & Id. l. 2. ad Uxorem c. 6. Origen, Hom. 16. in Num. Cyprian, Epist. 54. Tom. 1. l. 1. Epist. 2. Gregor. Nazianzen Orat. 11. in laud. Gorgon. & Orat. 40. in Sanctum Baptism. Tom. 1. Athanasius, Apol. 2. contra Arrianos,* τῶτο ὑμᾶς νομίμως, *&c. Ambros. in Orat. ad Theodos. & apud Theodoret. Hist. Eccles. l. 5. c. 18. Hieronymus Epist. ad Rusticum Tom. 1. Id. sup. Sophon. c. 3. Tom. 6. Chrysostom in 2 Cor. Hom. 18. Tom. 3. Edit. Savil. p. 646. Augustin 4. Qu. 57. in Levit. Leo Ser. 4. de Quadrages. Gelasius Decret. 3. part. de Consecrat. dist. 2. cap. Comperimus. Hincmar* in the Life of the Archbishop *Rhemes* (who converted King *Clovis* of *France* to the Christian Faith) reports that the Archbishop gave a Chalice (or Cup) for the peoples use, with this Motto,

Hauriat hinc populus vitam de sanguine sacro,
Injecto, æternus quem fudit vulnere Christus,
Remigius domino reddit sua vota sacerdos,

è Cassandri Liturg. c. 31. Pamelii Liturgic. p. 618. Tom. 1. Gregorius Magnus, Dial. l. 1, 4. c. 58. Id. Dial. l. 3. c. 36. Tom. 2. Id. in Sab. Paschæ, Homil. 22. Tom. 2.

Confess'd,

That Communion in one kind, is against the practice of the Apostles, by *Paschasius Radbertus de corp. & sang. domini c. 19.*

Confess'd,

Confeſs'd,
That it was a General Cuſtom for the Laity to Communicate in both kinds, by *Salmeron*, *Tract.* 35.

Confeſs'd
By *Caſſander.*, (59) That it was receiv'd in both kinds for above a thouſand years after Chriſt; by (60) *Vaſquez* and *Thomas* (61) *Aquinas* for above 1200 years; by (62) *Becanus* for 1400 years; and laſt of all by the (63) Council of *Conſtance* it ſelf,

It was acknowledged,
That Communion in both kinds had been inſtituted by our Bleſſed Saviour himſelf, practiſed by the Primitive Church, and to that very time; and yet they had the confidence to alter it!

They certainly had confidence enough, but neither too much Reaſon nor too much Religion, who durſt diſannul what our Bleſſed Saviour had enjoyn'd, and what carried his Seal to that very day. Where was then that reverence to Antiquity, which their Followers to this day ſo much pretend to?

Concerning the number of Seven Sacraments, ſee *Birkbeck*'s Proteſtant Evidence *Article* 4.

Of Communion in both kinds, ſee Biſhop *Jewel*'s Article 2. againſt *Harding*. Biſhop *Taylor*'s Diſſwaſive, *Part* 1. *Ch.* 1. *Sect.* 6. Dr. *Stillingfleet*'s Rational Account of the Grounds of Proteſtant Religion, *Part* 3. *Ch.* 3. Archbiſhop *Laud* againſt *Fiſher*, *Rodon*'s Funeral of the Maſs, *Ch.* 6.

(59) *Conſult. Sect.* 22.
(60) *In tertiam partem S. Thomæ, tom.* 3. *Queſt.* 80. *Diſp.* 216. *Art.* 12. *cap.* 3. *nu.* 38..
(61) *In Joh.* 6. *Lect.* 7.
(62) *In Manuali de communione ſub utraque ſpecie.*
(63) *Concil. Conſtant. Seſſ.* 13. They in that Council likewiſe contradicted the Judgments of their ancient Popes, *Leo*, *Gelaſius*, and *Gregory* the Great, as may be ſeen in the Quotations of the Fathers.

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SECT. VI.

WE do not believe that the Elements of Bread and Wine (64) after Conſecration become the very Body and Blood of Chriſt, though the worthy Receiver partakes of both in a ſpiritual manner by faith; becauſe we herein have all the teſtimony we are capable of; *viz.* that of our Reaſons and of our Senſes, to believe, That there is not a real Tranſubſtantiation or a change of the Elements of Bread and Wine into the Body and Blood of our Saviour: which is an abſurd tenet, and hath occaſioned many Superſtitions.

(64) Article 28, & 29.

The Church of *Rome* holds, that there (65) is a converſion of the whole ſubſtance of Bread and Wine into the ſubſtance of Chriſt's Body and Blood by Conſecration.

(65) *Concil. Trident. Seſſ.* 13. *c.* 4.

Tranſubſtantiation
Contrary to Scripture,
Luk. 22. 17, 18, 19, 20.

Contrary to the Fathers,

Juſtin Martyr, Apol. 2. *Irenæus l.* 4. *adv. Hær. c.* 34. *Tertullian cont. Marcion. l.* 4. *c.* 40. *Origen, Comment. in Matth. c.* 15. *Id. Homil.* 3. *in Matth. Euſebius de Demonſt. Evangel. l.* 1. *c.* 1. *& c. ult. Macarius Homil.* 27. *Gregor. Nazianz. Orat.* 2. *in Paſch. Ambroſ. lib. de Bened. Patriarch. c.* 9. *Epiphanius in Anchorat. p.* 6. *Chryſoſtome Homil.* 24. *in Epiſt. ad Cor. Id. Epiſt. ad Cæſar. Monach. Jerome, Comment. S. Matth. c.* 26. *Id. in Iſa.* 66. *&*

in Hoſ. 8. *& in Jerem.* 22. *Auguſtin. Serm.* 9. *de diverſ. Id. l.* 3. *de Doctr. Chriſt. c.* 16. *Id. l.* 20. *contr. Fauſt. Manich. c.* 21. *& in Pſal.* 98. *Id. de civit. Dei l.* 21. *c.* 25. *& Tractat.* 26. *in Joh. Gelaſius in lib. de duab. nat. Chriſt. Ephrem,* Patriarch of *Antioch, apud Phot. Cod.* 229. *Primaſius Comment. in* 1 *Epiſt. ad Cor. Facundus Defenſ. Conc. Chalced. l.* 9. *c.* 5. *Gaudentius Tract.* 20.

Add to theſe, that *Heſychius* Biſhop of *Hieruſalem*, in *Leviticum*, *l.* 2. *c.* 8. ſaith, It was the cuſtom in the ancient Church to burn the remainders of the Euchariſt. Which place when *Cheyney*, a Proteſtant in Q. *Mary*'s days, inſiſted upon againſt the Papiſts, and demanded what it was that was burned? one anſwered, That it was either the Body of Chriſt, or the ſubſtance of Bread put there by miracle; at which he ſmil'd, and ſaid, a Reply was needleſs: and I think ſo too.

Chillingworth hath a pretty joking Dialogue betwixt *C.* and *K.* about Tranſubſtantiation and the Infallibility of the *Roman* Church, in his Proteſtant Religion a ſafe way to Salvation, *Part* 1. *Ch.* 3. *Edit.* 2. 1638. *p.* 158, 159.

Tranſubſtantiation Confeſs'd

Not to be in the Canon of the Bible, by theſe Learned Papiſts hereafter mentioned,

Scotus in 4. *lib. ſentent. diſt.* 11. *Q.* 3. *Occam ibid. Q.* 6. *Biel Lect.* 40. *in Can. Miſſæ. Fiſher* Biſhop of *Rocheſter, c.* 1. *cont. captiv. Babyl.* Cardinal *Cajetan apud Suarez. Tom.* 3. *Diſp.* 46. *Sect.* 3. *Melchior Canus, Loc. com. l.* 3. *c.* 3. *fund.* 2.

That

That **Transubstantiation** was not touch'd by the Fathers, was Confess'd by our *English* Jesuits, *Discurs. Modest. p.* 13. and by *Alphonsus à Castro de Hæres. l.* 8. *verbo Indulgentia.*

Not own'd as an Article * of Faith before the *Lateran* Council (held *Anno Dom.* 1215) and therefore it is no ancient Article,

Confess'd
By *Scotus apud Bellarm. l.* 3. *de Euchar. c.* 28.

* Deny'd to be the faith of the Church by *Barns* in his *Romano-Catholicus Pacificus, MS. Sect.* 7. *liter. Q.*

And yet this was the bloody Test in Queen *Mary*'s days, by which so many Glorious Martyrs changed Earth for Heaven.

SECT. VII.

OUR Church acknowledges no **Purgatory** (66) or Propitiation for our sins, but that which was made once for all (67) by our Blessed Saviour; and that upon the condition of Faith and Repentance. We (68) disown all **Pardons** and **Indulgences** as grounded upon no warranty of Scripture, but rather repugnant to the Word of God; since we are told that we have nothing (69) but what we have received. We own that good works (70) are the fruits of Faith, and follow after Justification, but that they cannot put away sins, and endure the severity of God's Judgment, much less for the sins of others: nor can (71) we perform works over and above God's Commands, call'd by the Papists works of Supererogation: to say which, is the highest arrogance. For when

(66) Article 22, & 18.
(67) Article 31. Heb. 10. 10.
(68) Article 22.
(69) 1 Cor. 4. 7.
(70) Article 12.
(71) Article 14.

we have done all we are commanded, Christ enjoyns us to say, *We are unprofitable Servants.* And we look upon our selves as righteous before God for the (72) merit of our Blessed Lord and Saviour Jesus Christ by faith, and not for our own works and deserts.

(72) Article 11, & 13.

The *Romish* Church owns a Purgatory (73) for sins pardoned, so that there still remains a guilt of temporal punishment to be paid, either in this life or hereafter in Purgatory. Which upstart Doctrine of Purgatory (for we shall anon shew it to be so) hath prov'd the Mother of Indulgences and Pardons, and thereby hath mightily enriched (74) the Church of *Rome*, whereby remission of sins is set upon terms (75) in the vile market of Indulgences; Murther and Incest being valued at five Grosses; (76) Perjury at six; Sacriledge and Simony at seven, and so on in the Tax of the Apostolick (as it is pretended) (77) Chancery. Hence above (78) 60000 Marks besides all other payments to the See of *Rome* were yearly carried out of this Kingdom by the *Italians*, being a greater Revenue than our King then had; as appears by a fruitless complaint in a Letter from the whole Nation to the Council of *Lions, Anno Dom.* 1245. A round summ it was in those days before the *Indian* Gold was discover'd, and yet that was spent in maintaining the lust and ambition of the Popish Clergy.

(73) *Concil. Trident. Sess. ult.* Hence doth *Bellarmine* threaten us, saying, that whosoever believes not Purgatory, shall be tormented in Hell, *de Purgat. l.* 1. *c. ult.* And yet this same Cardinal (forgetting what he had before affirm'd (for herein he doth not only contradict himself, but all Popish pretensions for Purgatory, when he) grants that Souls in Purgatory do not merit. *In Purgatorio animæ nec mereri nec peccare possint, Bellarm. de Purgatorio, l.* 2. *c.* 2. To what end then are they sent to Purgatory? (74) *Spalatensis de Republ. Eccles. l.* 5. *c.* 8. *Sect.* 73. (75) *Bellar. de Indulg. l.* 1. (76) *Taxa Cancel. Apost.* (77) But the poor have not these priviledges (whereby mark the great charity of the *Romish* Priests, which will suffer by consequence, if their Doctrine were true, the poor to go to Hell for want of money), *Diligenter nota quod hujusmodi gratiæ non dantur pauperibus, quia non sunt, ideo non possunt consolari, Taxa Cancellariæ Apostolicæ Tit. de Matrimoniali.* (78) *Tom. Concil.* 28. *p.* 460.

Popish

Popish Purgatory

Contrary to Scripture,

Gal. 3. 13. *Heb.* 1. 3, *& c.* 9. 14. *& c.* 10. 10. *Rom.* 5. 1, 2, 10, 11, *Rev.* 14. 13. which last Text is a place so clear against Purgatory, that *Picherellus* a Papist of the *Sorbon* College, did ingeniously confess that S. *John* had in those few words put out the fire of Purgatory, *de Missâ*, *pag.* 156.

Contrary to the Fathers,

Dionysius Areopagita Eccles. Hier. c. 7. Author of the Questions in *Justin*, *Quæst.* 75. *Tertullian de Baptismo. Cyprian's Tract. ad Demetri. Sect.* 16. *Macarius Homil.* 22. *Hilarius in Psal.* 2. *Gregor. Nazianzen. Orat.* 5. *in Plagam grandinis, & Orat.* 42. *in Pascha. de Eccles. Dogmat. c.* 79. *Ambrose de bono mortis, cap.* 4. *Chrysostom de pœnit. Serm.* 3. *Id. in Genes. Hom.* 5. *& Hom.* 16. *in Ep. ad Rom. Epiphanius Hæres.* 79. *sub finem. Augustin*, though he doubts in this point, *in Enchirid. c.* 67, 69. *& De civit. Dei, l.* 21. *c.* 26. *& de fide & op. c.* 16. is positive elsewhere against Purgatory, (*scil. lib. de pec. mer. & rem. cap.* 28.) he saith, That there is no middle place. That a Man may be any where but with the Devil, who is not with God. *Gregor. Magnus in Job. lib.* 13. *c.* 20. *Bede in Psal.* 6. *Otho Frisingensis in Chron. l.* 8. *c.* 26. *Anselm in* 2 *Cor.* 5. *Bernard. Epist.* 266. *Lumbard sen.* 3. *dist.* 19. *lit. A.* He liv'd *Anno Dom.* 1144.

Contrary.

Contrary to the Doctrine of the *Greek* Church of the later Ages, as appears from their Apology delivered to the Council of *Basil* (78) about 253 years ago. Hence doth *Alphonsus à Castro* place their not holding a Purgatory among the Errors of the *Greek* Church, *l.* 12. *tit. Purgat.*

(78) *Apolog. Græcorum de igne Purgat. p.* 66, & 93. *Ed. Salmas.*

Purgatory
Confess'd
By *Petrus Picherellus* to have no fewel either to kindle or maintain its fire in Scripture: *Picherell. de Missa, c.* 2.

Confess'd
That neither the Scriptures nor the Ancient Fathers have any thing in them concerning

Purgatory,
By *Alphonsus à Castro l.* 12. *tit. Purgat. f.* 258.

Confess'd,
That few or none of the *Greek* Fathers ever mention it, and the *Latin* Fathers did not at all believe it, but by degrees came to entertain opinions of it, and that the Catholick Church knew it lately,

By
Roffensis Art. 18. *con. Luther & Polydore Virgil. de Invent. rerum, l.* 8.

Confess'd
By another learned *Roman* Catholick, Father *Barns*, That it is a thing which lies meerly in human invention, and cannot be firmly deduced from Scriptures,

ptures, Fathers and Councils, and That the opposite opinion seems more agreeable to them, in *Catholico-Rom. Pacificus*, Sect. 9.

Consult herein Archbishop *Laud* against Jesuit *Fisher*. Dr. *Stillingfleet*'s Rational Account, *Part* 3. *Ch.* 6. Bishop *Taylor*'s Disswasive, *Part* 1. *Ch.* 1. *Sect.* 4.

The Rise of Indulgences.

At first the Indulgences (that were) were but relaxations or releasements of Canonical satisfaction, *i. e.* of the Discipline or correction of the Church. In this sense are to be understood the first Council of *Nice*, c. 11. of *Arles*, c. 10. and of *Ancyra*, c. 2. But their new and chief foundation was laid by (79) Pope *Clement* the sixth in his (80) *Extravagant*, *Ann. Dom.* 1350.

(79) *Unigenitus, de pœnitentiis & remissionibus.*

(80) The Doctrine of Indulgences was oppos'd by two famous Papists not long before the *Extravagant* of Pope *Clement*, by *Franciscus de Mayronis in* 4. *l. sen. dist.* 19. *Q.* 2. and by *Durandus in* 4. *l. sen. d.* 20. *q.* 3. So that it was far from being either Catholick or Ancient.

Confess'd

That we have nothing in the Scripture nor in the sayings of the Ancient Fathers concerning Indulgences as satisfactions before God for temporal punishments, or holding them as profitable for the dead,

By

Antoninus Part. 1. *Sum. tit.* 10. *c.* 3. By *Biel Lect.* 57. *de Canon. Missæ*, and by *Hostiensis in Sum. l.* 5. *tit. de remis. nu.* 6.

Con-

Consult herein Bishop *Taylor*'s Dissuasive, *Part* 1. *Ch.* 1. *Sect.* 3.

The Church of *Rome* likewise in the Council (81) of *Trent* accurses all such as say, That a Sinner is justified by faith only, or deny that the good works of holy Men do truly merit everlasting Life: not to mention that blasphemous Doctrine of the *Roman* Church, that (82) the Sacrifice of the Mass offered (as they pretend) by the Priest is a meritorious and propitiatory Sacrifice for sin; which wholly takes away the efficacy and merits of Christ's Passion and Resurrection.

(81) *Concil. Trid. Sess.* 6 *Can.* 9. *& Sess.* 6. *cap.* 16. *can.* 32.

(82) *Catechis. Rom. de Eucharist. num.* 55.

That the Missal Sacrifice is a Propitiatory Sacrifice for sin, is

Contrary to Scripture,

Heb. 10. 10, 11, 12, 14, 15, 16, 17, 18, 19, 20, 21, *& c.* 9. 24, 25, 26, 27, 28. *& c.* 7. 25.

Contrary to the Fathers,

(Who by those Tropical speeches of Sacrificing and offering, did not admit of any Propitiatory Sacrifice but only the Passion of Christ.)

Justin Martyr, Apol. 2. *Irenæus l.* 5. *c.* 34. *Clement in Constitution. l.* 6. *c.* 23. *Eusebius lib.* 1. *cap.* 10. *de demonst. Ambrose l.* 4. *de Sacram. c.* 6. *Chrysostom Hom.* 17. *in Hebræos. Augustin Enchiridion ad Laurent. c.* 33. *& Id. de Trinitate & de civitate Dei, l.* 10. *c.* 6. *& l.* 3. *c.* 13. *& lib.* 3. *contra secund. Epist. Pelag. cap.* 6. *Gregor. Dial. lib.* 4. *c.* 59. *Lumbard* 4. *dist.* 12. *Thomas Aquinas* (who lived *A.D.* 1253.) 3. *p. Q.* 83. *Art.* 1. So far is the Romish Doctrine of the Mass from being Ancient!

That

That Men merit Eternal Life by their
Good Works is
Contrary to Scripture,

Luke 17. 10. 1 *Cor.* 4. 6, 7. *Epheſ.* 2. 8. 1 *Joh.* 18.

Contrary to the Fathers,

Ignatius in Epiſt. ad Rom. Polycarp apud Euſeb. Hiſtor. Eccleſ. l. 4. *c.* 15. *Origen l.* 4. *in Epiſt. ad Rom. c.* 4. *Baſil. in Pſal.* 114. *Macarius Homil.* 15. *Ambroſe in Pſal.* 118. *Serm.* 20. *& in Exhort. ad Virgines. Chryſoſtom in Matth. Homil.* 53. *Id. ad Stelechum de compunct. cord. ed. Savil. Tom.* 6. *p.* 157. *Jerom ſuper Epheſ.* 2. *Tom.* 9. *Id. l.* 6. *in Iſai. c.* 13. *Id. lib.* 17. *c.* 64. *Tom.* 5. *Leo Serm.* 1. *de aſſumpt. & Id. Serm.* 12. *de paſſ. dom. Theodoret in Rom.* 6. *v. ult. & Id. in Rom.* 8. *Auguſtin Confeſſ. l.* 10. *c.* 4. *Tom.* 1. *& Id. ſuper Johan. Tract.* 3. *Tom.* 9. *& Id. Tom.* 8. *in Pſal.* 109. *Fulgentius ad Monim. l.* 1. *c.* 10. *Juſtus Orgelitanus in Cantic. cap.* 2. *Caſſiodore in Pſal.* 5. *Council of Orange,* 2. *Can.* 20. *Caranza in ſumma Concil. Gregor. Magnus Tom.* 2. *in Ezech. ad finem. Id. moral. l.* 5. *c.* 8. *l.* 9. *c.* 14. *l.* 29. *c.* 9. *l.* 35. *c. ult. Id. Pſal.* 1. *Pœnit. Tom.* 2.

Merit

Not allow'd of in *Anſelm*'s time, (who liv'd *An. Dom.* 1086.) as appears from him in *Rom.*

12. nor in S. *Bernard*'s days, as appears from him in *Cant. Serm.* 73. where he ſaith, That the Saints had need to pray for their Sins, that they may have Salvation through Mercy, and not truſting in their own Righteouſneſs. So far was S. *Bernard* (who liv'd *An. Dom.* 1120.) from owning the Popiſh Doctrine of *Merits*.

Confeſs'd

By *Bellarmin*, That Good Works are rewarded above their deſerts,

de Juſtif. l. 1. *c.* 19.

Concerning the Sacrifice of the Maſs, conſult Biſhop *Jewel* 1 and 17 Article againſt *Harding*, Biſhop *Morton* of the Maſs, Dr. *Brevint*'s Depth and Myſtery of the *Roman* Maſs. *Monſ. Rodon*'s Funeral of the Maſs, *c.* 7. & 8.

Concerning the Popiſh Doctrine of Merits, ſee *Birkbeck*'s Proteſtant Evidence, *Article* 9.

That Men are not juſtified by Faith only, and for the Merit of our Saviour, but by their own good Works too, by which (as the *Papiſts* hold) they merit eternal happineſs, is

Contrary to Scripture,

Rom. 3. 28. *&* *c.* 4. 4, 5. *&* *c.* 5. 1, 2, 3. *&* *c.* 11. 6. *Epheſ.* 2. 8, 9.

Contrary

Contrary to the Fathers,

Irenæus l. 4. *c.* 5. *Clemens Alexandrinus Pædagog. l.* 1. *c.* 6. *& Stromat. l.* 5. *Origen l.* 3. *in Epiſt. ad Rom. c.* 3. *Ambroſe* (or ſome in the ſame Age with him, as *Bellarmin* confeſſeth, *de Juſtif. c.* 8.) in his Comment. upon *Rom. c.* 4. and in 1 *Cor. c.* 1. *Theodoret de curandis Græc. affectib. l.* 7. *Chryſoſtome* in Rom. 1. 17. Homil. 2. *& Id.* in Tit. 1. 13. Homil. 3. *Auguſtin l.* 1. *contr. duas Epiſtol. Pelag. c.* 21. *& Id.* in Pſal. 8. *concion.* 2. *Primaſius in c.* 2. *ad Galatas. Fulgentius de incar. & grat. c.* 16.

Confeſſed
By Cardinal *Bellarmin*,

That it is moſt ſafe and ſure to place all our truſt upon the only Mercy of God, becauſe of the incertainty of our own Juſtice and the danger of vain glory,

De Juſtif. l. 5. *c.* 7.

After he had Confeſſed, That good Works are rewarded above their deſerts,

Id. de Juſtif. l. 1. *c.* 19.

Conſult herein *Birkbeck*'s *Proteſtant Evidence*, Article 8.

SECT. VIII.

OUR Church performs all her Prayers and other Divine Offices, and adminiſters the Sacraments with ſuch Rites as are agreeable to the Word of God, being for (84) Decency and Order in a Language underſtood (85) by all thoſe that are concern'd therein.

(84) 1 Cor. 14. 40.
(85) Article 24.
(86) *Harding* againſt Bp. *Jewel* Article 3. *Miſſal. Rom. approbat. ex decreto Concil. Trident. & Bulla Pii* 5. *Cherubini Bullar. Tom.* 2. *p.* 311.

The Popiſh Church (86) hath her Prayers in an unknown Tongue, to which if the people do ſay, *Amen*, it is without underſtanding. Which is not only an unreaſonable Service, but an abominable Sin, robbing God of his Honour, and Men of their Devotion.

Prayers in an unknown Tongue are
(1.) Contrary to Scripture,
1 *Cor.* 14.

(2.) Contrary to the Fathers,

Origen contra Celſ. l. 8. *Baſil lib. Qu. ex variis Script. locis Q.* 278. *Ambroſe in* 1 Cor. 14. *Chryſoſtom Hom.* 18. *in* 2 Cor. *Hierome Tom.* 1. *Epiſt.* 17. *Auguſtin Epiſt.* 178. *Id. in* Pſal. 18. *con.* 2. *Id. de doctr. Chriſt. l.* 4. *c.* 10. *Bede Hiſt. Angl. l.* 1. *c.* 1.

(3.) Con-

(3.) Contrary to Councils and Papal Decrees,

Concilium Moguntinum An. Dom. 812. *cap.* 45. *Concil. Lateran. An. Dom.* 1215. *c.* 9.

Greg. l. 1. *titul.* 31. *cap. Quoniam plerisque Baronius, Tom.* 10. *A. D.* 88. *N.* 16.

Histor. Boem. c. 13. Written by *Æneas Sylvius*, who was afterwards called Pope *Pius* 11.

(1.) Confessed to be Against Edification in Spiritual matters, by *Lyra* and Cardinal *Cajetan*, in 1 *Cor.* 14.

Cassander in Liturgic. c. 28. *& Consult.* Article 24.

(2.) Confessed to be Contrary to the Practice of the Primitive Church, by *Aquinas* and *Lyra*, in 1 *Cor.* 14.

Consult herein Bishop *Jewel* against *Harding*, Article 3. Bishop *Taylor*'s *Dissuasive*, Part 1. Ch. 1. Sect. 7.

SECT.

SECT. IX.

AS our Church employs such persons in the Ministry of God's Worship and Sacraments, and in feeding and governing the Flock of Christ, as are (87) lawfully called to their Office and Ministry, and are Consecrated and Ordained according to the Scriptures and Canons of the Universal Church, and of whose Bishops we can shew (*) a Succession to the Apostles of our Saviour as fully as any other Church at this day can do: so do we leave all (88) Ecclesiasticks, whether Bishops, Priests, or Deacons, to Marry at their own discretion, as they shall judge the same to serve better to godliness; since (89) Marriage is honourable in all, and not forbid, but permited, and, in Cases so requiring, enjoyned by God's Law, and practised as well as taught by persons of the same function (*i. e.* Priests) in the best and purest Ages of the Church, as may be seen in the following Quotations.

(87) Article 36. Book of Ordination. *Mason* of the Consecration of Bishops in the Church of *England*. Archbishop *Bramhall*'s works *Tom.* 1. Discourse 5. and *Tom.* 4. Discourse 6.

(*) Which the *Roman* Church, notwithstanding its big pretences to constant succession, cannot justly challenge: and that both from its five vacancies; making up almost Nine years, when *Rome* had no Bishop at all, and the many Schisms, by some Chronologers reckoned up to be Twenty nine (a fair number indeed!) by *Onuphrius* to be Thirty, and by *Bellarmin* himself to be Twenty six: Whereof the Twentieth Schism lasted Twenty years, and the 21st. lasted 36 years; during which time the Church of *Rome* had two Popes, which excommunicated each other; the 26th continued, saith *Genebrard* (*Chron. l.* 4.) *An. Dom.* 1378. from *Urban* VI. till the Council of *Constance*, which was at least Thirty five years. *Baronius* (*ad Annum* 1044. *Sect.* 5. *Tom.* 11.) calls the three Popes who then contended for the Papal Chair, a Beast with Three heads ascending out of the bottomless Pit. Add to these the Seventy years stay of the Popes at *Avignion*, which quite joints their boasted Succession. For during these times, where was the true Successor of S. *Peter*? Or was the Church (in their sense) so long without an Head?

(88) Article 32. (89) *Heb.* 13. 4.

The

The Church of *Rome* (90) denies Marriage to the Clergy, but permits (I suppose, by way of requital to) them Concubines (91): For so doth (*) Cardinal *Campegius* observe, and *Pighius* teach, which doth not only give great cause of scandal to *Jews* and *Infidels*, but in (92) the Holy Apostles judgment is the Doctrine of Devils. And the Reason of Concubinage may be easily inferr'd, when some (93) of their most Learned Men will scarce allow Fornication to be a Sin; however preferring it in Ecclesiasticks before lawful Wedlock.

(90) *Bellarmin. lib. 1. de Cleric. c. 20. Sect. Respondeo. Id. de matrim. l. 1. c. 21.*

(91) Hence did *Æneas Sylvius* (afterwards Pope, by the name of *Pius* 11.) mention how *Ulric* Bishop of *Ausburg* reprov'd the Pope concerning Concubines, *Æneas Sylvius de morib. Germaniæ.* (*) *Dist.* 82. *Can.* Presbyter *in Glossa.*

(92) 1 Tim. 4. 1. 3. (93) *Coster. Enchiridion de cœlibat. prop.* 9. *Durandus sent. l.* 4. *dist.* 33. *Martinus de Magistris lib. de temp. qu.* 2. *de luxuria.* 3. *Qu.* 7. *Lata Extravag. de bigamis Quia circa. Communiter dicitur, Quod Clericus pro simplici fornicatione deponi non debet. dist.* 81. *Maximianus glossa in Gratian.*

The forbidding of Marriage is Contrary to Scripture,

Levit. 21. 13. 1 *Tim.* 3, 2. 12. *Hebr.* 13. 4. 1 *Cor.* 7. 2, 9.

That the Apostles were Married, except S. *John*, is Confessed by these Fathers,

Ignatius ad Philadelph, *Clemens Stromat. lib.* 7. *Euseb. Histor. Eccles. lib.* 3. *c.* 30. who report that S. *Paul* was Married; and S. *Ambrose* in 2 *Cor. c.* 11. who acknowledges, that all the Apostles except S. *John* were Married.

Fathers

Fathers that were Married themſelves and yet were either Biſhops or Prieſts, *&c.*

Tertullian, as appears by his Two Books to his Wife, and yet he was a Prieſt, as appears from S. *Jerome*, *de Eccleſ. Script.*

Gregory Nazianzen was the Son of a Biſhop: ſee *Greg. Nazianz. in carmine de vitâ ſuâ, & Elias Cretenſis in Orat. Greg. Nazianz.*

S. *Hilary*, Biſhop of *Poictiers*, was Married, as is evident from his Epiſtle written to his Daughter, *Abræ*, &c.

Fathers Voting for, or acknowledging Matrimony in the Clergy,

Salvian de providentiâ l. 5. *Ambroſe Offic. l.* 1. *c. ult. Chryſoſtome in Epiſt. ad Tit. Homil.* 2. *Id. in Epiſt. ad Hebræos Homil.* 7. *Epiphanius contra Origenian. Theodoret. in* 1 *Tim.* 4. *Iſidore Reg. de vitâ Cleric. diſt.* 23. *c. His igitur. Theophylact. in* 1 *Tim.* 13. *Bernard in Cant. Serm.* 66. *Æneas Sylvius Epiſtol.* 308. and he lived *Anno Dom.* 1458.

Marriage of the Clergy was not abſolutely forbidden by the *Greeks* in the laſt Age, as appears by the Patriarch *Hieremias*'s Letter to the *Tubing* Divines, dated *May* 15. 1576. *Primum Patriar. Reſp. apud Chytræ. de ſtatu Eccleſ. Orient. p.* 149.

This Heretical Doctrine of forced Celibate in Eccleſiaſticks, was firſt eſtabliſhed at *Rome* by Pope *Gregory* the 7th. *aliàs Hildebrand*, termed Antichriſt by (94) Ancient Hiſtorians about *A. D.* 1074. and was firſt put in practice to purpoſe by *Anſelm* Archbiſhop of *Canterbury* (95) here in *England*, about *A. D.* 1105. (96) though ſome will have his Predeceſſor *Lanfranc* to have impoſed it upon the Prebendaries and Clergy that lived in Towns, but not without great reluctancy. For what complaints, what Tragedies, what laſcivious pranks this Devilliſh Doctrine occaſioned, the Hiſtorians declare at large; particularly that Comical Story of the *Italian* Cardinal *John de Crema*, Recorded by Ancient (97) Popiſh Hiſtorians, who, after he had entertained the *Engliſh* Clergy with a fine Diſcourſe againſt Marri-

(94) *Aventinus Annal Boiorum, l.* 5. who tells us, That *Hildebrand* confeſſed, when he was dying, that it was by the inſtigation of the Devil that he made ſo great a diſturbance in the Chriſtian World. A fit Man then was he (whom the Papiſts ſtill cry up ſo much) to introduce unchaſte Celibate, and baniſh Holy Matrimony! See alſo Cardinal *Benno* (who knew him) *in vita & geſta Hildebrandi. Matth. Weſtmonaſt. Anno Dom.* 1074. who ſaith, That *Hildebrand* expell'd Married Prieſts (Mark what follows) *contra Sanctorum Patrum ſententias*, againſt the opinions of the Holy Fathers. See alſo *Sigebert ad Annum* 1074. & *Matth. Paris ad Annum* 1074. (95) *Henry Huntington* p. 378. and by *Feranal Hiſtor.* The Conſtitutions of this Synod may be ſeen in Archbiſhop *Parker*'s *Antiq. Britan. Ed.* 2. p. 118, 119. (96) Dr. *Burnet*'s Abridgment of the Hiſtory of the Reformation *l.* 2. *p.* 70, &c. (97) *Roger Hovedon, Henry Huntington.*

age, was the ſame night caught in Bed with a Harlot in *London*; as if he would only commend Virginity to others, and practiſe the contrary himſelf.

That the Reader may know, what an Age this was, wherein the Celibate of the Clergy was eſtabliſhed, let him hear Cardinal *Bellarmin* deſcribing and characterizing it in his Chronology. *In theſe times* (ſaith he) *wherein the* Roman *Biſhops did degenerate from the Piety of the Ancients* (mark that!) *the ſecular Princes flouriſhed in Holineſs.* You therefore ſee, that Prieſts Marriage was forbidden by impious Popes.

(98) *Udalricus* (mentioned by *Æneas Sylvius de moribus Germaniæ*) *de Cœlibatu Clerici. Nunquid enim merito communi omnium ſapientum judicio hæc eſt violentia, &c.*

And about the beginning of this contention, (*viz.* about *An. Dom.* 860.) the Pope got a round check from *Udalricus* or *Ulric.* (98) a Biſhop of that time, who told him, *That in the judgment of all wiſe Men, it was to be accounted violence, when, any Man againſt Evangelical Inſtitution* (mind that!) *and the charge of the Holy Ghoſt, is conſtrained to the execution of private Decrees. The Lord in the old Law appointed Marriage to his Prieſt, which he is never read afterwards to have forbidden.*

But not to inſiſt upon this clear teſtimony for the Doctrine and Practice of our Church, nor to mention the many other ill conſequences of a Celibate in the Clergy (which occaſion in other Countries, where Popiſh Religion is publickly profeſſed, that Satyrical Proverb to be *Fils de Preſtre*) by ſome of the moſt eminent Men in the *Roman* Church, and thoſe too of a late date,

It

It is Confeſſed,
That Prieſthood doth not diſſolve Marriage; ſo Cardinal *Cajetan*, *Tom.* 1. *Tract.* 27.

Nor
That it is of the eſſence (or being) of a Prieſt to keep ſingle; ſo *Dominicus Soto l.* 7. *de Jure Qu.* 4.

Moreover that upſtart practice in the *Roman* Church of *Auricular Confeſſion*, wherein (99) every Chriſtian is bound under pain of Damnation, to confeſs to a Prieſt all his mortal Sins, which after a diligent examination he can poſſibly remember; yea, even his moſt ſecret ſins, his very thoughts, yea, and all the circumſtances of them which are of any moment, is a ſlavery as great as groundleſs. Then not to mention its ill aſpect upon Government, as being made an engine of State, and a Picklock of the Cabinets of Princes, ſealing up all things from the notice of the Magiſtrate, but in requital of that, making a liberal diſcovery of what is againſt him to others. A pregnant inſtance of which horrid conſequence was that damnable Treaſon deſigned by *Gunpowder* againſt the Perſon of King *James* the Firſt (of bleſſed Memory) and the two Houſes of Parliament, to which the Pope himſelf, as we (100) are credibly informed, was not only privy, but its director too. Purſuant thereof, that Pope (*Clement* VIII.) a little before that time gave order, that no Prieſt ſhould diſcover any

(99) *Concil. Trident. Seſſ.* 14. *de pœnitentia.*

(100) *Delrio diſq. Magic. l.* 6. *c.* 1.

thing that came to his Knowledge in Confession, to the benefit of the Secular Government.

I think there needs no better evidence of the Pope's good intentions towards the Secular Government, nor what ill effects the practice of this sort of Confession can and may produce than this. And, that it still may be used as an Instrument in procuring the ruine of Princes, and subversion of Kingdoms, Let us hear their (*i. e.* the Popish) Doctors opinion of its virtue and use.

One of them (then) tell us, That *the Seal of* Auricular Confession (which they hold to be of Divine institution) *is so Sacred, that it may not be broken open to save* (101) *the Lives of Princes, or of the whole Commonwealth.* Another (102) goes further, and saith, That *the Seal of* Confession *is not to be broken*; *no, not to save all the World.*

(101) *Tolet. Instruct. Sacerd. l. 3. c. 16.*
(102) *Henriquez. de pœnit. l. 2. c. 19. n. 5.*

Here the Reader may see, (for this is not only the opinion of one or two private Men, but runs with the stream of their (103) Writers) what may be expected from the Charity of their Popish Priests; what an unlucky tool *Auricular Confession* is in (104) their hands. Besides, to

(103) See *Eudæmon Joannes* in his Apology for *Garnet, Binet, Suarez, &c.*

(104) And yet they can say, that it is of Divine Right, see *Biel l. 4, dist. 17. Q. 1. & Scotus ibid. & Bonaventure ibid. n. 72.* which if it had been, the Fathers would never have writ against it, nor would it have been disannull'd: For private Confession of crimes was abrogated about *Anno Dom.* 396. upon the Discovery of a Whoredom committed betwixt a Deacon and a Noble Woman, *Histor. Tripartit. l. 9. c. 35.* And, though it was practised several years before, yet was it not enjoyn'd as a necessary act of Salvation before the Council of *Lateran, An. Dom.* 1215. under Pope *Innocent* III. and therefore at from true Antiquity!

how

how great an awe of, and reſpect for their Confeſſor; (to whom they are bound, as I have already ſaid, to diſcover all their Sins under pain of Eternal Damnation) To what Pride and Inſolence, to what Luſt and Revenge, to what Avarice and Rapine are not only the meaneſt Men, but even Perſons that make the greateſt figure, expoſed unto, by *Auricular Confeſſion* in Popiſh Churches! It is a ſlavery ſo great and intollerable, that the Iſraelitiſh Tasks in *Egypt* were a pleaſure, or (at leaſt) a divertiſement in compariſon of it.

Auricular Confeſſion to a Prieſt under point of Salvation and Damnation, and that People cannot be ſaved without it, is

Contrary to Scripture,

Iſai. 55. 7. *Acts* 2. 38. & *c.* 3. 19. & *c.* 16. 30, 31. *Rom.* 10. 3.

Contrary to the Fathers,

(who when they did ſpeak of the neceſſity of *Confeſſion*, generally meant Confeſſion before God only, or a publick acknowledgment of ſome publick crimes incurring the cenſure of *Excommunication*, and that in an Eccleſiaſtical Aſſembly.)

Origen in Pſal. 37. *Hom.* 2. *Cyprian de lapſis Serm.* 5. *Chryſoſtom Hom.* 4. *de Lazaro. Id. Hom.* 2. *in Pſal.* 50. *Homil.* 31. *in Epiſt. ad Hebræos. Hom.*

Hom. 5. *de incomprehensibili nat. Dei. Hom.* 8. *de pæn. Hom. de pænit. & Confessione. Augustin. Confession. l.* 10. *c.* 3.

Auricular Confession acknowledged not to have been Instituted by our Saviour, and that it is not of Divine Institution by these Learned *Papists.*

Cardinal *Cajetan in Joh.* 20. *Scotus in Sent.* 4. *dist.* 17. *Q.* 1. *Maldon. in summa Qu.* 18. *Art.* 4. *Bell. de pænit. l.* 1. *c.* 4.

Acknowledged by others,

That it is better to say, that it was Instituted rather by the Tradition of the Universal Church, than by the Authority of the *Old* and *New Testament*;

And yet it is denyed,

That this Tradition is Universal, and that it is not necessary amongst the *Greeks*, because this Custom (*i. e.* of private Confession) sprung not up among them,

de pænit. dist. 5. *in principio Gloss.*

Again

Again it is Confeſſed,

That the Fathers ſcarce ſpeak of it as a thing commanded, by

Rhenanus in admonitione de Tertullian. Dogmat.

Laſtly, It is Confeſſed,

That we may obtain Pardon though our Mouths be ſilent, (then we do not confeſs.) And our Lord doth ſhew, that a Sinner is not cleanſed by the Judgment of the Prieſt; but by the Bounty of Divine Grace.

Gratian. diſt. 1. *cap. Convertimini.*

What claſhing and enterfering is here? Is this the pretended ſolid Union of the Popiſh Church in matters of Salvation, and which ſhe enjoyns under pain of Damnation? Have they no better Grounds for their Articles of Faith than theſe? Can *Auricular Confeſſion* be of Divine Inſtitution, and yet neither be Inſtituted by our Bleſſed Saviour, nor mentioned by the Fathers as a Divine Precept, nor impoſed by an Univerſal Tradition of the Church? And laſtly, can it be neceſſary to Salvation, and yet we can obtain pardon of Sins without the uſe of it? Let any *Papiſt* reconcile me theſe, *& erit mihi magnus Apollo.*

Con-

Consult herein Bishop *Taylor*'s *Dissuasive*, Part 1. Ch. 2. Sect. 2. *F. White* against Jesuite *Fisher*, p. 189.

Concerning the Marriage of the Clergy, see Bishop *Jewel*'s *Defence of the Apology of the Church of* England, Part 2. p. 180. and Part 5. p. 456. Bishop *Hall*'s *Honour of the married Clergy*.

SECT. X.

AS I have all along shewed the vast difference in Doctrines betwixt the Protestant Church of *England* and the Church of *Rome*: so will I put a Period to this Discourse, after I have done the like in that of Obedience: Which I shall not (as I have hitherto) argue from the Articles and Homilies of our Church, the Decrees of their Church, the Writings of the Fathers, and from Ancient Councils, because that hath been sufficiently canvassed of late years; but only subjoyn the undenyable Testimonies of King *James* I. and King *Charles* the Martyr, of ever-blessed Memories (and the Royal Grandfather and Father of our present Gracious Sovereign) to determin the Case of

Protestant's Loyalty and Popish Rebellion.

King *Charles* I. in his Excellent Book, entituled Εἰκὼν Βασιλικὴ *chap.* 27. to our late Gracious King (and then Prince of *Wales*) saith,

The best Profession of Religion, I have ever esteemed that of the Church of *England* in which you have been educated. (105) In this I charge you to persevere, as coming neareſt to God's Word for Doctrine, and to the Primitive Example for Government. I tell you, I have tried it, and after much search, and many disputes, have concluded it to be the best in the World: keeping the middle way between the pomp of Superstitious Tyranny, and the meanness of Fantastick Anarchy.

King *James* I. in His Works, *p.* 504. saith,

As on one part, many honest Men, seduced with some Errors of Popery, may yet remain good and faithful Subjects; so on the other part, none of those that truly know and believe the whole grounds and School-conclusions of their Doctrines, can ever either prove good Christians or good Subjects.

(105) Yea it was but two days before his death, that he told the Princess *Elizabeth*, *That he should dye for maintaining the true Protestant Religion.*

Protestant's Loyalty and Popish Rebellion.

Ibid. Scarce any one who hath been a beginner or prosecutor of this late War against the Church, the Laws and Me, was, or is a true Lover, Embracer or Practiser of the Protestant Religion established in *England*.

King *Charles* I. in his Solemn Declaration, *October* 23. 1642. saith,

That there was a greater number of *Papists* in the Rebels Army than in His.

To which I add (*Solatii ergô*) that excellent Expression in His Majesty's first and most Gracious Speech to His Privy Council: I know the Principles of the Church of *England* are for Monarchy, and the Members of it have shewed themselves good and faithful Subjects, therefore shall I always take care to defend and support it.

To which may be added, That then they are guilty of this mortal Sin of Obedience to a Protestant Prince, when they are not strong enough to manage a Rebellion,

Watson's Quodlibets, p. 255.

These words deserve to be written in Letters of Gold; however they are written in large Characters in good Protestants Hearts.

Now

Now,

Unto Him who is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding Joy, To the only Wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen. Jude 24, 25.

FINIS.

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